

A bypse and

plaine declaracion of certayne

sentēces in this litle boke folowing,
to satisfie the consciences of them
that haue iudged me therby to
be a fauourer of the Anabaptistes. .

☞ Eccle^sia. xliiii.

C All these thynges contayneth the booke of
lyfe, the testamēt of the hyghest, and
the confession of the truth. .

☞ Suffer the infantes to come vnto me,
and forbydde them not : for vn-
to suche, the kyngdome of
God is due, Mark. x.



To the reader.

After I had set furth thys lytle booke
to the intent that the faythfull reader
might thereby be stirred vp and prouo-
ked to pray wout ceasynge, & the detraciours
and defamours of the faythfull professours
of þe faith of Christ, might ether be made fa-
uourers & setters furth of the same: other els
so confounded and dashed out of countenance
through the Godlye conuersation of the true
and vnfayned professours of the pure Euan-
gelike doctrine, that they myght not for verpe
worldly shame once open their lippes to speak
anye euyl worde of them: incontinent the De-
uyl who hath alwayes indelioured to stoppe
and hynder the glory of God and the profyte
of hys membes (the faythfull congregation)
put into the myndes of certayne learned men,
(who also are earnest defenders & setters furth
of the truthe) to repozte and asseyne thys my
facte, to bee a mayntenance and vpholdynge
of the Anabaptistes opinion, whiche denied it
to be lawfull to Baptise the Infantes & yong
children which are not of yeares of descrecion
to know and confesse the fayth of Iesu Christ
Not muche vnlke is this subtile practyse of
oure gostlye aduersarie, vnto that whiche he
wrought in the tyme of Christs passion. He
dyd then beate into the head of Pilates wyfe
suche kynde of dreames: that she was thereby
moued to send worde to her husbände that in
no case he shoulde geue sentence agaynst that
just man Iesus Christ, whom the Jewes had
than broughte before hym, requirynge hym to
geue sentence of death vpon hym, because he
sayde that he was the sonne of God. Thys
pro-

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proceeded not of anye desyre that he had, that Pilate should not commit so haynous a fault as to geue sentence agaynst that most innocēt and immaculate lambe Iesu Chryst: but of þe greate rancor & malice that he bare towardes man, who could not otherwys be restored thē by the bloudshed of that most pure and innocent lambe Iesu Chryst. Euen so (most dearly beloued) in this present practise, our gostly enemy intended not to roote out the erreure of the Anabaptistes oute of the myndes of men; but because he perseiueth þe the very name of thē is so odious to þe faithfull þe they thinke their booke vnworthy to be had among chrystē mē: he thought þe he myghte by no meanes so sone byng me out of credite w the cōgregatiō as if he myght procure some man (whose authoritie is greate in the congregation) to geue me the name of a fauourer of that moost wicked and dyuelish opinion: and so to cause mē to refrayne this booke, least they should by the reading therof, take any vtilitie or profyt.

But, as the spirit of God shalbe my guyde, so wyl I declare, not onely that I am none of the fauourers and maintainers of that detestable erreur, but also that I do (as muche as in me lieth) impugne and resist the same, so that, that wicked serpent, shalbe by the same meanes defeated of his purpose: by whiche he intended to haue spoyled the of thy commoditie. First thou shalt note that I am no fauourer of them or therr opinions, for that I shall playnely declare that the scriptures whiche they alledge, make nothyng for their purpose And thē, that I do in al that I may impugne
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than, by that I will endeavour to establysh & co-
firm by the scriptures; the contrarye of their
opinion. For the first thou shalt note, that the
ground of their opiniō is vpon the order that
the Euangelist Mark kepeth in the rehercing
of the wordes of Christ to his Apostles when
he sent the to preach. Marke. xvi. Fayth saye
they, dothe in the wordes of Christ go before
Baptisme. Necessarie is it therefore, that he
that shalbe Baptised do first beleue. But the
Infantes (which haue not the vse of reason)
cannot vnderstande the fayth of Christ (and
much lesse embrace and professe it) wherfore,
it cannot stande with the worde of God that
Infantes should be baptised. No doubt (chris-
ten reader, it is not possible that any shoulde
be acceptable before God, without fayth. For
so writeth Paul to the Hebrewes. xi. And truth
it is also, that fayth must go before baptisme,
none other wyse then the cause proceadeth or
goeth before the effect or thyng that commeth
therof, as the tree must needes be before the
fruit that it beareth. And it is also infallibly
true, that the Baptisme whiche is acceptable
before God must needes springe out of fayth
But to inferre vpon this, that the Infantes
and yong chyldren oughte not to be baptised:
is far wyde from the true meanyng of these
places of scripture. And shal casely appeare
to them that lyst to weygh the circumstaun-
ces of the places so that they may conceiue the
whole intent and purpose of the wyter.

First for the wordes of our saviour Christ
in Mark, they wer the wordes of commission
geuen to the Apostles, that they shuld go into
the

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the whole world and preach the Gospell vnto all creatures. These wordes shewe, that the Apostles myght not chose them anye peculiar nation to preach vnto, nether Jewe nor Gentyle, nother Greke nor Romain. But their commission was into al the world, yea. & to preach to all creatures the Gospell of God. No nation, no estate, condiction or degree, excepted. As wel were they bound to preache to the plowman as to the pryncce, as well to the labourer, as to the lord. God hath no respect to the person, All the sonnes of Adam are of one degree in the syght of the Lorde. Here was no mention made Infantes neither of anye other age. But I am sure ther is no man so farre wyde as once to thynke that the Apostles were here in commaunded to preache vnto Infantes. For they as beastes lacking the vse of reason cannot receiue the fayth that hath his begynnyng of hearyng (as saynt Paull wytteth) in this text therefore is no precepte of Infantes ether for the Bapti. ynge of thein other elles the leauynge of them vnbaptised. The precept that is here geuen is none other but to go in to al the world and to preach the Gospell to al nations, estates and degrees. Then is there annexed the promyse of the free mercye of God towarde all the worlde, that is, that whosoever should beleue and be baptised should be saued, but he that wyl not beleue shalbe condemned. Here is it manifest, that without beleue, Baptisme auayleth not. For he that wyl not beleue shalbe condemned. But heare we must beware that we do not by these wordes condemne all Infantes and yong chyldren, be

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cause they haue not the power to vnderstande and beleue. For this part of þ text pertaineth no more vnto them, then the other (concerning the precept of the preaching) doth. This place of scriptur therfore, is to be vnderstanded of them onely that haue the vse of reason to perceive and vnderstande the preaching of the gospel: and yet wyll not embrace it, and receyue baptisme, the signe of the washinge of theyr sinnes by the preciousse bloude of our sauiour Christe shedde for the redemption of the world. As for the other texte, that is of Paule to the Heb:ues the.xi.chapit. wherein is declared that without faith non can be acceptable to God: apperteyneth also vnto suche as are of yeres of discrecion. For in al the chapter, is ther none rehersed but such as were of age & discrecion. Wherfore we maye iustly inferre herof, that it is not possible that any persone shoulde bee acceptable vnto god in hys workes, without the worke that he doeth, do procede of a pure and sincere faith. For as the prophet Ezaie, sayth in his.lxiii.chap. Our workes are al as the cloth þ is defiled with menstruous blood. And further, s. Paule to the Romaynes.xiii The workes that procede not of faith are sin. Faith it is therfore that maketh our doinges acceptable vnto God, and without faith nothing that we doo is acceptable. Wherupon I infer that excepte the congregation whych Baptise theyr chyldre do it of faith: this theire Baptisynge is synne in the syght of God, and therfore not acceptable vnto God. But if they do it of faith trusting that God shal plant in the hertes of the infantes that lyuynge faith that

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that may cause them to confesse his name whē they shal receyue the vse of real d: then is this their acte no lesse acceptable before God then the dedde of Abraham was when he vpon the fayth that he had in the promyse of God: Circūcised al the males of hys household. For, as Circumcision was a signe or token to declare that all they that receiued it, trusted to bee redeemed by the Messias that was promysed to the sayde Abraham, and as the fathers to declare thier faythful hope, dyd not onely circumcise theim selues, but thair chyldren and families also: so is Baptisme a signe to declare that the receiuers therof, doo vnfeignedly beleue that þe bloud of Christ hath washed theire synnes, And vpon lyke trust as the fathers had, that God wyl extēd his mercy vnto theire chyldren and famly: they do baptise them also, as appeareth in the actes of the Apostles, wher is mencion made of certayne men whose families and householdes were Baptised whē they had receiued the fayth. But here it myght be sayd that in these places it is mencioned that the whole families beleued and then receiued Baptisme. So that the infantes (whych had no beleue) remayned styll vn baptised. Wher vnto I aunswere, that if the parentes were faithfull, they coulde not chouse but they; faith would constrayne them to do as those faythful dyd þe brought their chyldren vnto Christ, Marke. x. And then the Apostles I am sure were not so forgetfull but that they hare in mynde the wordes of their maister who rebuked the for forbidding the chyldren to appoche hym, whych were brought by they; faythfull parentes

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parentes that he myght put hys hand on them.
Yea, I doubte not but that after the example
of theyr maister, they embraced the infantes.
declaring the to be the inheritours of the king-
dome of God, and that none should enter that
kingdome: vnlesse he woulde become as one
of them. Thus haue I declared myne opinion
concernynge the Baptisme of infantes (as I
trust) sufficiently to satisfy them that haue mis-
taken me, & to declare that all such sentences
(in this litle booke) as doo so greatly impugn
Baptisme without faith: are to be vnderstand
so, that nether they that be of age ought to be
Baptised without they do first beleue and co-
fesse Christ: nor the infantes vnles the sayth-
ful congregation do with one assent offer the
at the font of regeneration with ful mynd
and hertle desire to haue them members
of the church of Christ, hauyng most
sure and certayn hope that God
will worke in the such maner
of sayth as shal cause the
at the yeares of discre-
tion to professe and
folow the doctri-
ne of Christ, to
whom wyth the father and the
holye gost bee
all honour for euer and
euer. So be it.

A B R I F E A N D F A Y T H
full declaration of the true
faith of Christ, made by certeyne
men suspected of heresye
in these articles
folowynge.

¶ I. Thessalonians. v.
¶ Quenche not the spirite, despise
not the prophesynges, but
proue all thynges, and
kepe that, that
is good.

¶ II. I. Cor. v.
¶ Wo be vnto them that call
good euyl, and euyl good,
whiche make darkes-
nesse light, and
light darkes-
nesse.



¶ Anno. M. D. xlvii.
¶ Per me J. B.

The Prologe.

Synge that saynte Paule sayeth to the
Ephesiāns iiii. that there is but one fayth
or belefe, so may enery christen man her-
tely moine, when he seeth that so manye
and diuers faythes are founde, amonge them
that booste them selues to be christen men. Also
that the one dreadfully sclaundereth and with
great tyranny persecuteth the other, and that
wythout indifferencie. But also the lorde Jesu
Christe hath sayed: that in the last dayes shall
be many offended, and the one shall betraye the
other, and the one hate the other. And that ma-
ny false prophetes and false christen shal aryse
and seduce many. For thys cause is it very ne-
cessary that euery christen man faythfully crye
vnto God wyth continual prayer, that he wyl
gyue hym a stedfast belefe, and wyl kepe hym
in the ryghte waye, that he do not go into cro-
ked wayes, through the gyle or disceit of false
hypocryse of the false christen or prophetes.
And God wyl doublesse kepe his electe from
Sathan & his ministers, although the tyme be
neuer so peryllous, or neuer so many dampna-
ble sectes be broughte forth, yea although the
darkenesse shoulde coyer whole Egypte, yet
shall God neuertheles let his face lighten ouer
all trewe Israelites, so that they shall knowe
his wayes vpon the earth, and his saluacion
amonge the heathen. And although Hymeneus
and Philetus do turne from the ryghte waye,
neuerthelesse the sure grounde of God stan-
deth ever faste, and hath thys seale, that God
knoweth them that are his. For we know wel
that God (howe be it) that he out of his vn-
measurable mercye & grace, yea out of the vn-
expressable loue of his fatherly hert, defendeth
his

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his childre fro al euyl, yet neuerthelesse wyl he
be prayd vnto of them as we haue many en-
samples therof in scrypture, how that the ho-
ly men in theyr trybulacion or angwyshe haue
called vnto god, and haue ben herd and holpen
of hym. And seying then that the ryght christen
euer for theyr besydes sake greuously are trou-
bled, yea as golde and syluer in the fyre bothe
with bodely troble and fals doctryne vnder-
sought and proued: it is therfore very necessa-
rye that we praye the lord with all diligence
for a ryght vnderstādyng of his godly worde,
and for a sure vnmouable fayth for euermore.
Also it is not vnnescessarye þ they beare theyr
beliefe, conteyned in wytyng alwayes about
them, and dayly rede it, partly to the exhorting
and confortyng of them in all persecution and
tribulations, which may come vnto them by
goddes worde. Partly agayne for a defence a-
gaynst all antechyestes spyrites, whyche al-
wayes iudge the fayth of the rightuous, how
chrystenly so ener it be, and how manifeste so
ener it agreeth with all godly scrypture, for an
heresye, yea for a deuelyshe doctryne and gyle
shal it be tōmpted. Say ii. Cor. vi. And of this
so doyng, no man shall merueyle, seyinge, that
all sayntes haue ben taken for transgressours
or seducers, of this euill blynde worlde. Yea
Iesus Christe himselfe though he be the euer
lastyng truth (John. xiiii) was taken of vni-
uersale Scribes and Pharises, for a begyer of
the people. Ihan. vii. yea for a mad man, and a
man possessyd with the deuyl. O lord what a
blasphemye, And his doctrine was not taken
of them as goddes worde, but as a disseuable
seducyng, not as breade of lyfe, nor as a med-

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time for the soule, but compted as a payson
or venym of the wycked serpent.

Hereynge then that the Lorde dyd suffer,
reason it is for the seruaunte to suffer also.
And all that, that is come vpon the lorde, that
muste (as trewlye as Goddes worde is) ouer-
come the seruaunt also.

Here vpon maye euerye seruaunt or disci-
ple of Iesu Christe prepare hym for he must be
readye, to suffer all confusion, sclaunder, and
tribulation for his Lorde and maysters sake.

We therfore perceyvinge thys, wyl not be
moued wyth the sclaunder of the wycked peo-
ple, the whyche sclaunder oure sayth for here-
ly, and yet many of them knowe not what we
beleue, but as they here of oure aduersaries,
and therafter do they iudge vs. Notwithstan-
dyng though we do not regarde theyr sclaun-
der, yet neuerthelesse wyl we (so farre as it is
possible) mete them, & wyte (through the grace
of God) oure sayth: bycause that euerye man
maye reade it, and then may they wyth vnder-
standing and with christen charitie iudge.

The which we, both of al good dis-
gent readers, and also of oure
aduersaries frendely
desyre, and
mehely
pray.

There endeth the
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The articles of the christen fayth.

I beleue in God the father almighty, maker of heauē & earth. And in Iesu Christ his onely sonne oure Lorde, whyche was conceived by the holpe gooste, and borne of Marye the virgyn. He suffered vnder Poncius Pilate, he was crucified, dead and buried. He descended to hell, and rose the thyrde daye from death. He ascended to the heauens, and sitteth on the ryght hande of God the father almyghty. And fro thens shal he come to iudge the quicke and dead. I beleue in the holy goost the holy church catholyke, to be a congregation of sayntes, to haue remission of synnes, the resurrection of the fleshe, and the euerlastyng lyfe.

At the fyrst we beleue in one God. Deut. vi. & father of our lorde Iesus Christ. ii. Cor. i. the whyche is the Lorde of heauen and earth. Luke. xi. and creatour of al creatures. Hebre. i. Yea he is father of vs all. Eph. iiii. the which hath elected vs to be his chyliden through Iesu Christ. Eph. i. And therefore shal we hym all onely worship, & besyde hym none other gods. Deut. vi. Also we shal feare him as an almyghty god. Psal. xxxiii. and as a mercyfull father we shal loue him wyth al oure hertes, with all our soule, and wyth al our power and mynde. Mat. xxi. and vpon hym muste stande all oure hope. Hiere. vii. For he is the father of lyghte. Iacob. i. of the whyche all mankynde lyueth. Actu. xvi. both to deliuer goodes. Proverbes. x. euerlastyng saluacion. Psal. lxxv. together wyth al perfyte gyftes come and descended. Iacob. i.

Forthermore we beleue in Iesu Christe, the sone of the lyuing god our lorde. i. Cor. vii.

A. iii.

The

The exposition of the articles

The whiche is the very byghthe of his fathers glorie, and the very ymage of his substance. Heze .i. Yea he is the only begotten sonne of the father. John.i. come forth out of the mouth of the moste hyghest God. Ecclesi. xxiii. first borne before all creatures. Collos.i. Thowre the whiche all thynges are created. Heb.i. In whom we haue redemption, namely remission of synnes thow his bloude. Col.i. wyth the whiche he hath washed vs. Apoc.i. and hath also reconciled vs agayne to hys most holy and glorious father. Ephes.i.ii. that were afore enemyes to God. Roma. viii.

¶ For after the tyme that god had made man after his ymage and similitude, he set hym into Paradise, that he shoulde eate of al the frutes of the garden of pleasure, exceptynge hym the tre of knowledge of good & euyl. Gene.ii. But man hath disobeyed the Lorde his God, and transgressed his commaundement. Gen.iii. Thowre the whiche disobedience and transgression of the godlye commaundement, death and curse is come ouer all mankynde. Rom.v. And when there was no helpe nor comfort for man, wherby he myghte haue bene redeemed or deliuered out of Sathans power. Then had God the merciful father pitie vpon mankinde and promised the a seed namely Jesus Christ, his onely begotten sonne, the whiche shoulde treade vpon the head of the serpent, and ouercome the deuyll, and restore the to lyfe agayne. Gene.iii. And lyke wyse as god is ryghtuous in al his wayes, and holpe in all his workes. Psal.cxi. and trew in al his wordes. Psal.li. So hath he kepte all his promyses truely. And as the tyme was fulfilled. Gala. iii. God let his

of the chriſten fayth.

hys worde deſcende into the wombe of the
 vrygyn Marye, and by the workynge of the
 holy gooste he came fleſhe: as John wytnelleth
 ſayng: The word became fleſh & dwelt amonge
 vs, & we ſaw his glozy, as the glozy of the one-
 ly begottē ſonne of the father ful of grace and
 verite John .i. Alſo thys onely begotten ſone
 of god by the powre of the holy ghoſte became
 man and is become lyke vnto vs in all thinges
 except ſpaine Hebre .ii. He hath ſuffered death
 for our ſake. Eſay .liii. and hath taken awaye
 Sathans powre, and reſtored lyfe in agync .i.
 Timot .vi. yea he is made vnto vs wyl dome
 and ryghtwylſnes, ſanctifyenge and redemp-
 tion .i. Cor .i. And lyke wyſe as he dyed for our
 ſynnes. Hebre .ii. ſo is he ryſen agayn through
 the powre of his father Roma .vi. for our righ-
 tuouſnes Roma .iiii. And as he oftentymes
 ſhewed hym ſelfe after his reſurreccyon, vnto
 his dyſcyples Acti .i. ſo is he aſcended into hea-
 uen in thyr preſence. Luke .xxiii. And ſytteth
 at the right hande of the almighty father. Ro.
 viii. Aboue all rule, and myght, and dominion
 and aboue all that maye be named, not onely
 in thys world, but alſo in the world to come
 Epheli .i. And hath ſubdewed all thynges vn-
 der hys fete. Hebre .ii. in ſumma, he is alorde a-
 boue all lordes, and a kyng aboue all kynges.
 Apo. xix. yea he is an almighty god with his fa-
 ther. Apo. xxi. John .x. And neuertheleſſe he is
 alſo our onely aduocate and mediator .i. John
 .ii. Tymo .ii. our onely hye prieſt. Hebre .v. the
 ſacrifyce that he hath done for our ſynnes, as
 bydeth of valure for euermore. Hebre .x.

¶ For hermore likewyſe as Chyiſt our lord
 is aſcended vp into heauen, ſo ſhall he come a-

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gayne from heauen Act. i. wpyth the dominion
of his father, & with the angels. Mat. xxv. for
to gyue euery man reward after his workes,
yea for to iuge þ quicke & dead. Act. x. Tim. iiii
¶ We beleue also in the holy gost god with
the father & the sone, which holy goste is a tea-
cher of all chrysten. Joh. xiiii. and he doth cloth
them with his gyftes, and giueth euery one the
measure of feyth after his owne wyll. i. Corin
xii. and kepeth them vnmouable in one fayth,
for he is a ruler of the christian congregacyon
Act. i. He is also the anoyntement. i. John. ii.
wherwith all chryste are anoynted, and of that
behalfe are called the anoynted of the lord.
Psal. ciii.

¶ So is this holy gost geue vnto the chryste
as an earnest of theyr inherytaunce to theyr re-
dempeyon, and they agayne be his owne to the
praise of his glorie Ephesi. i. In summa it is
impossible without this holy ghoste to knowe
god ryghtly. i. Cor. ii. or with all the herte
to belcve vpon him. i. Corin. xii. or to call vpon
him as a father. Roma. viii. And therfore doth
god poure this his holy ghoste vpon his chil-
dren, wherby thei map rightly knowe him, and
ryghtly belcve in hym, and as a ryght father
call vpon hym. Gala. iiii.

¶ This is our belife to the father sone and
holy ghoste, which thre we knowlege to be
one god. Deut. vi. whose seate is the heauen,
and the erth is a benche of his fete. Esay. xlv.
yea the which is an euerlastyng. ii. Mach. i.
an almyghty. Psal. cxv. a ryghtuous. Psal. ii.
and a mercyfull god. Psal. cxlv. The which
alone wylbe worshypped and serued. Deu. vi.
For he can alone helpe vs. Esay. xlii. whyche
he

of the christen sayth.

he doth for his names sake & not for oure ryght
tuoufenes sake **Clap. xliii.**

Forthermore as we haue said that al they
that do beleue are ioynd together, & through
the holy goost knitte in vnitie, so is there a chri-
sten church, the wich is buildd of lyuing sto-
nes. **i. Pet. ii.** which church is the house of god.
Heb. iii. & the house of god is the congregacion
of God. **i. Timot. iii.** and the congregacyon of
God is the bodye of Christ. **Ephesians. i.** And
seyng that al right christians are one bodye. **i.**
Cor. x. in the which they al through one spirite
are baptised. **i. Cor. xii.** So muste there be a cō-
munyon of sayntes, namely that al sayntes or
true beleuers are also ioynd together in vni-
tie, as the membyres of one body. **Rom. xii.** And
in this cōmuniō of saintes is remission of sin-
nes, & that wout it is no sinne forgiuē, nor any
hope of saluacion. **Ephe. ii.** yea like as it is im-
possible þ a mēbre cā lyue that is not in the bo-
dy, so is it possible þ any man may lyue in hys
soule, & cā be releaced out of death by remissio
of synne, the which is not a mēbre of the body
of Christ. For Christ hath recōiled vs al vnto
god his father in one bodye. **Ephe. ii.** And ther-
fore must al they stāde in variāce þ are no mē-
bres of this body, of þ which Christ is þ head.
Eph. i. to the which he giueth saluaciō. **Eph. v.**
Now must we also knowe that howe be-
it that God alwayes forgyueth synnes. **Clap.**
xliii. yet hath Christ giuen vnto his congrega-
cion power to bynde and to loose which shal
not be vnderstāde after the antichrist doctrine
the byshoppe of Rome hath power to remitte
synnes, but the christen congregacion whose
heade is Christe, and not the Romysh Ante-
christ.

The exposition of the articles
christ, and is rewled of the holy gooste and not
of the fornicary the spirite of the Whore the
Jelabell. Thys congregacion I saye hath po-
wer to bynde & loose (that is to saye) all what
the byndeth other loose is done by the po-
wer of oure Lorde Jesu Christe .i. Cor. v. and
thorow the holy gooste, as a rewler of the chris-
ten congregacion. Actu. xx. so is there in the
christen congregacion remission of synnes.

¶ There shal be also a general resurrection
of the fleshe, namely that all they that are dead
shal ryse agayne, some to everlastyng lyfe, and
some to everlasting dampnacion. John. v. And
they that shal lyue and remaine vntyl the co-
mynge of oure Lorde Jesu Christe, they shal be
chaunged in the twinkelyng of an eye, at the
tyme of the last trumpet. i. Corin. xv. For the
trumpet (sayth Paule) shal blow, and the dead
shal ryse vncorruptible, and we shalbe chaun-
ged. For this corruptible body must put on vn-
corruptibilitie, and thys mortall bodye muste
put on immortalitie. i. Corin. xv.

¶ At the laste is there also an everlastyng
lyfe. John. xvii. whiche all they shal receyue
that beleue on Jesu Christ. John. vi. and sted-
fastlye abyde in good workes sekynge prayse
honour, and immortalitie. Roma. ii.

¶ Thys is the summe of oure beliefe, yea
and a ryght christen beliefe, thorow the which
sayth all ryghtuouse lyue. Abac. ii. And wyth-
out the which beliefe no man may please god.
Heb. xv. Therefore must the everlastyng God
be blessed, that out of his immeasurable mercy
and grace, hath gyuen vs thys sayth thorow
Jesu Christe. Ephe. ii. And this is the somme of
our sayth wyth the shortest.

The Sacrament of Baptisme.

Baptisme is a sacramentall token, the
whiche is geuen vs of Christe. Math.
xxviii. And is at the fyrste an entrynge into
the christen congregacyon (as Paule sayth) we
are baptysed in one spirite to be one bodye. i.
Cor. hi. xii.

Secondarily, it is a fountayne of regeneracion, as Paul witnesseith, saying that Christ hath saued vs by the fountayne of the newe byrthe, and renewynge of the holy gooste. Tit. iii. Not that the water doth saue vs, for nothyng can saue vs, but ouely god, 1. Pet. i. xiii. But after that our Lorde Iesu christ hath spoken: that he that beleueth and is baptised shal be saued. Mar. xvi. and Goddes worde is veritie. Johan. xvii. and his promyses maye not fayle. Psal. cxlvii. Theretore muste baptisme needes bringe saluacion vnto them that in beliefe are baptised, not for the workes sake, but for goddes worde and promises Deu. viii.

Thyrdely baptisme is a couenaunt of a good conscience to god. i. 1. Pet. iii. namelye that he that in beliefe is baptised, bindeth him selfe or maketh a couenaunt with god: that from thens forth he wyll lyue after hys wyll. And of this couenauntes behalfe, whiche muste be done out of a cleane faythfull herte, hath the baptisme powre, and not for the waters sake, wherewith the fylthynesse of the flesh myghte be washed awaye. But wythout it be that the hertes of them that are baptised, be cleansed. Act. xv. thowwe Goddes worde. Johan. xv. the water can not cleanse them. Wherwith it is also proued, that baptisme without fayth may in no wyse be broked.

Fourthly baptisme signifieth an offering
of

The sacrament of Baptisme.

of the fleſhe, and a reſurreccion into a newe
lyfe, as we haue vnto the Romaines. know ye
not (ſayeth Paule) that al we whiche are bap-
tyſed, in the name of Jeſu Chriſte, are bapty-
ſed, to dye wpth him. Therfore are we buryed
wpth hym by baptyſme for to dye, that lyke
wyle as Chriſt was rayſed vp from death, by
the glory of the father, euẽ ſo we ſhould walke
in a newe lyfe. 1. Rom. vi. This is now ſhort-
ly expreſſed what baptyſme is, and what it ſig-
nifyeth. Nowe muſte we alſo knowe, that ſer-
yng no good worke wthout fayth maye be
done. Rom. xiii. So muſte he that ſhal be bap-
tyſed beleue, or els he can not ryghtly be bapti-
ſed, as we maye clearelye vnderſtande in the
wordes of Chriſt Jeſu, wherwpth he hath in-
ſtitute this baptyſme, and commaunded his a-
poſtles, ſayinge: Go and preache the goſpell to
al creatures, he that beleueth and is baptyſed,
ſhal be ſaned. Mat. xvi. Here wyl no ſophiſti-
call reaſonyngeſ and dreames be alowed, for
the Lorde wyl deſtroye the wyſedome of the
wyle, and wyl take awaye the vnderſtanding
of the prudent, and wyl make the wiſedome of
thys worlde foliſhneſſe. 1. Cor. i. and .iii. But
the worde of God ſhal abyde for euer. 1. Pet. i.
And Chriſte ſayeth: that heauen and earth ſhal
periſhe, but my wordes ſhal abide. Mat. xxiii.
Therfore muſte alſo the wordes of Chriſte (he
that belueth and is baptyſed 1c.) not be alte-
red or chaunged. And ſerunge that Chriſte hath
inſtituted or ordeyned fayth afore baptyſme, ſo
muſte he that ſhal be baptyſed beleue, or els the
wordes of Chriſt ſuffereth force, and are who-
lye and falſelye altered and chaunged, as we
now a dayes alas may ſe, and it is a miſerable
thyng

The Sacrament of Baptysme.

thyng, that thys baptysme is so euill vnder-
stande, and so shamefully broken. And seyng
that the scripture doth so clearly therof wytnes-
se. Though that all the wytnesses of scrip-
ture pertynyng to thys matter, be not here al-
ledged for the shortnesse sake, yet do we take
but one of them, namely the example of the A-
postle Philip, which when he shewed Goddes
worde vnto the gelded man, whiche was the
chamberlayne to Candas, Quene of the Mo-
ryans, and he him selfe desyred to be baptised,
but the trewe minister of god Philip, woulde
not baptise hym, excepte he dyd not onely be-
leue, but also openly cōfessed it. Act. viii. This
example is well worthye to be marked, for at
the fyrste we maye se here the greate diligence
and howe desyrous the chamberlayne was of
baptysme, whiche is a learnyng vnto al them
that loue theyr saluacion, that they shal desyre
thys worke hertely, and not deferre it, but as
sone as they by hearyng of the worde of God.
Roma. x. wyth the operacion of the holy goost
1. Cor. xii. hath receyued fayth. And yf there be
any mā that wyl not be satisfied with this ex-
ample of Philip, let hym perceyue also howe
Ananias dyd compel Paul, saying vnto him:
why tarpest thou anyse and be baptised, and
washe awaye thy synnes. Act. xxi. Here we
se that Baptysme, after the fayth is receyued,
maye not be deferred. Therfore hath the cham-
berlayne with greate diligence desyred baptis-
me after that he dyd beleue, saying vnto Phi-
lip: Beholde here is water, what shoulde lette
me to be baptised? Actuum. viii. Forthermore
seyng the trewe minister of God Philippe,
woulde not baptise hym, excepte he confes-
sed

The Sacrament of Baptisme.

fed his fayth: doubtlesse he hath therwytth teach-
ed vs, that all they that wyl be baptysed,
muste confesse theyr beliefe, as ye se the cham-
berlayne dyd.

But for as muche as all the former scriptures
are spoken of them onelye that bee of yeres of
discretion before they receiue the fayeth of
Christ: It is no altering of the institution and
worde of Christe, to baptise the innocentes
and vnbeleuyng infants, whyche haue not
as yet receyued the vse of reason, wherby they
myght decerne fayth to beleue and professe the
name of Christe. For as in the circumcision of
the olde lawe the fayth of the parentes suffi-
ced to make the chylde one of the chosen peo-
ple of God, notwytstandyng that the circum-
sicion of the flesh is not circumsicion (as Paule
wytteth to the Romaynes) but the circumcis-
ion of the herte, euen so in the baptisme of our
infantes, notwytstandyng that the washing
of the body in water is not baptisme, but the
washyng of the soule in the bloude of Christe
by fayth: yet shall the fayth of the parentes be
accepted of God and theyr chylidren made mem-
bers of the church of Christe therby. Yf anye
require wytnesses of the scripture for this as-
sercion: lette hym reade and consyder well the
stoire of Samson, and Samuell, wytth other
lyke stoires of the olde testament, wherin may
easylie be perceyued how god dyd then accepte
the chylidren for the parentes fayth. Let him co-
nsyder also the stoires of the gospel, wherin ap-
peareth how Christe woulde not haue the chyl-
dren kepte fro him when theyr parentes brought
them to hym that he myght laye his handes v-
pon them, and how certeyne chylidren were cu-
red

The Sacrament of Baptisme.

red of diseases euen for the sayeth that was
founde in theyr parentes. And laste of all it is
euidēt both in the Actes, and Epistles of the
Apostles, that when certeyne men receyued the
gospell, both they and theyr whole householdes
were baptysed. Where it is not to be thought
that the infantes were reiectēd, by cause they
could not vnderstande the Apostles preaching.
For saynte Paule wrytyng to the Corin-
thians as concernynge the chyldren begotten
betwene an heathen man and a saythfull wo-
man, or betwene an heathen woman & a sayth-
full man: sayeth that the chyldren are cleane by
the reason that one of his parentes is sayth-
full. And what other thyng shoulde he meane
therby but that God accepteth those chyldren
for members of his church, whom the sayth-
full parentes do wyllyngly bryng to the foun-
tayne of regeneratiō, there to receyue the signe
of the euerlastyng couenaunte betwene God
and vs: And yf any man wyl wyllyngly with-
stande Christe and his Apostles, and do othe-
r wyse then Christe hath commaunded, and his
Apostles taughte and dyd, he is blynded,

but his blyndnesse shall waxe manys

fest well ynough. Lykewyse as

the Egyptians sorcerars, the

whiche wythstode Moy-

ses and Aaron, but at

the laste were ma-

nifestlye seen

and kno-

wen.

ii. Timo. iii. Thys is wyth the

moztēt the sayth of

our baptisme.

Of the Supper of the lord.

The supper of the lord, is a memoriall
tokē of the suffering and death of Je-
su Chyſte and is instituted of Chyſte for this
cause, that the faythfull congregacyon of Je-
su Chyſt, sholde come togyther, for to shewe
the death of Jesu Chyſt, and his benefytes,
laudyngē and thankyng hym, magnifyenge
his holy name, and then also eate of this bread
and drynke of thys wyne, to a remembraunce
that Chyſte hath gyuen his body and shed his
bloude for vs. Math xxvi. And because that it
is a comyn vse that a token of remembraunce
hath the name of the thyng that is remembred
by it. Therfore hath Chyſt called the breade
his bodye, and the wyne his bloude: not that
his substance is in the breade and wyne, but
that we sholde remember hym therby. Lyke-
wyſe as the easter lābe was called the passyng
by, and yet was it not in it selfe the very pas-
syng by, but a token of remembraunce of the
passyng by. Meyeinge now that the easter lambe
hath the name of the thing that the Israelites
remembred by it, and wherby they myght euer
lastyngly kepe in remembraunce the benefytes
of god, right conuenient is it that Chyſte hath
called the breade his body, and the wyne his
bloud becauſe that we shoulde remeber therby
his death and passion, yea the only sacrifice of
his body, whiche he hath sufferyd to be broken
and his bloud to be shed for vs. Neuerthelesse
how be it that the materall body of Chyſte
is not in the bread, nor his bloude in the wyne,
yet neuerthelesse is the supper of the Lord a
parttakynge (but ſpiritually) of the body and
bloud of Chyſte, as Paule ſayth: Is not the
cuppe of thanks geuyng wherwith we gyue
thanks,

The Supper of the Lorde.

thakes, a parte taking of the bloud of Christ.
And the bread that we breake, is it not the partaking of the body of Christ? These wordes of Paule do witness cleerly that the faithful eate the body of Christ spiritually, vnder the breade and wyne yea lyke wyse as a wyde receyueh her housbande with a ryng, even so receyue the faithfull Christe to be theyr owne and euerlastyng saluacyon. But that some men wyl haue that the bodyly presence shold be in the breade, is a great mysse vnderstandyng of the godly worde: yea it is an antechristes doctryne, which is contrary bothe to our fayth and to al holy scripture. For we beleue and holy scripture beareth wytnes, that Christe after his resurrection is ascended vp into heauen, and sitteth vpon the ryght hand of his almighty father. Rom. viii. And bideth ther as concernyng hys bodyly presence, but spiritually he hath promised to abide with vs to the ende of the worlde in hys worde Mat. xxviii. And seyng that now Christe as concernyng hys bodyly presence abydeh at the ryght hand of his father Hebr. x. so may not the body of Christe be in the breade. And agayne it is agaynst all truth that Christe at one tyme hath ben in many or diuers places, as touching his body. Forthermore we do dayly se what dyedful ydolatre is sprong out of the carnall vnderstandyng of these wordes of Christe: This is my body, and yet dayly spryngeth, to the great and abominable flaunder of the honoure of god so that men worshippe a piece of breade for theyr god, yea and holde that to be theyr maker. And the papysses locke hym in golde and syluer, not remembryng what Paule

B. I. and

The supper of the Lorde.

and Stephen wytnesse sayenge: The mooste hyghest wyll not dwell in temples made wpth mannes handes. Actes. vii. and. xviij. O blynde men that are so bewyched of the whore, that ye can not nor wyll not beleue the manifeste truth, O blyndnesse and great presumptuousnesse of the papistes, that wyll take vpon them to fetche Iesu Christe out of heauen, into a piece of breade, whych is consumable, as we clearelye se by experience, and that it shoulde be worshypped for God, whych is cuerlastyng and vnychaungeable. Nowe what remedye for we can not helpe it, therfore muste we do as the Lorde Iesu Christe spake vnto hys apostles of the phariseis, sayinge: Let them go for they are blynde, and leaders of the blinde, wher one blynde leadech an oth-er, so fall they both into the dytche. Mat. xv. But the Lorde muste be thāked that out of his vnymeasurable grace hath opened our eyes, that we can se & knowe, wherfore we shal take the bread and the wyne in the supper, namely for a memoriall and token of the sufferynge and death of Iesu Christ yea for the body and bloud of Christe: but that for the by names sake, and not of the materiall thynges behalfe, as is aboue rehearsed of the Easter Lambe.

¶ Forthermore the supper of the Lorde is also a ioynyng together of the christen cōgregation in loue. And also the congregation that wyl holde thys supper, muste be well appoynted and ioynd together in brotherly loue, yea they must stande in one spirite and soule. Whylip. i. hauing a burning loue. For Paule sayth: we many are one breade and one bodye; in as muche as we are partakers of one bread. Lyke wyse

The supper of the Lorde.

wise as þe members of one body are not in strife
one agaynste an other: but in a charitable vni-
tie serupnge one an other. i. Cor. hi. xii. so maye
there no stryfe nor debate be founde in the con-
gregacion of God. i. Cor. hi. i. so that any man
shoulde onely care and take thought for hym
selfe, and not care nor loke vpon his brothers
lacke, but the one muste helpe and care for the
other in al thynges necessary, where he can or
maye. Gal. vi. and no man must like that, that
is his, but euery one the others wealth. Phil-
lip. ii. And lykewise as of the graynes of come
can not be baken breade, but through fyre: euē
so can not the congregacion be a right spiritu-
all lofe (wherof Paule speaketh) but through
burning loue & charitie. And so ought þe churche
congregacion to be one lofe. i. Cor. x. For lyke-
wise as many graynes are sowed to the entee
that breade shoulde be baked of it. So soweth
the greate father of householde his precious
wheate into the acre or grounde of this world,
to the entent that they all shoulde become one
lofe, and breake the supper of the Lorde right-
ly after the wordes of Paule: we many are all
one breade and one body, in as much as we are
parte takers of one breade. i. Cor. x. And where
so ether the congregacion is not so apoynted
and the breade broken in thys maner, there is
the bread eaten, and the wyne dronken to a iud-
gement, from the whiche God the mercifull fa-
ther wyll defende and kepe all diligent lo-
uers of the euerlastyng trueth, tho-
we his vnerpressable
goodnesse and
mercy.

Amen,

Of the very chryſtian
kyngdome.

VV E beleue alſo that god the heauēly fa-
ther, hath gyuen to his onely begotten
ſone Jeſu Chriſte, al powre in heauen and erth
Math. xxviii. yea as Paule ſayth: He hath ſet
hym on his ryght hande in heauenly thynges
aboue all powre, rule, myght and domynyon,
and a boue al that maye be named not onely in
this worlde, but alſo in the worlde to come.
Ephē. i. A boue all this hath the heauēly father
eſpecially inſtituted and ordeined Jeſu Chriſt
his onely begotten ſonne, to be a kyng ouer the
mount of Syon that is to ſay, ouer the fayth-
full congregacyon. Pſalm. ii. whiche faythful
congregacyon is the kyngdome of Chriſt. Col.
i. And the domynyon of thys kyngdome ſtan-
deth not in a carnall dominion or powre: But
lykewiſe as the lord is a ſpīte. ii. Corinthi-
ans. xii. euen ſo is hys kyngdome ſpirituall in-
wardly within vs. Luke. xvi. and not of this
worlde. John. xviii. wherefore the prophete za-
charie promyſed vs a kyng thorough the holy
ghoſte, the which ſhould not come with viſible
dominion, nor great worldly tryumphe, but
an humble and a meke ſpīte, and ſhoulde not
rule as a worldly kyng ouer the carnal Sy-
on or Iſrael, but ſhoulde raygne a ſpirituall
kyng, and rule the ſpirituall Iſraelytes with
the ſcepter of his godly worde. And theſe are
the wordes of the prophete. Reioyce thou great
lye O daughter Syon, be glad O daughter
Jeruſalem, beholde thy kyng cometh vnto the
lowly and ſymple ſhe, he rideth vpon an Aſſe
and vpon the foale of an Aſſe, euen thy right-
wyſe and ſauour, and he hym ſelfe is poore
ſat. ix. Theſe wordes of the prophete wyneſſe
clearly

Of the chryſtian

clearely that Chriſtes kyngdome is ſpirituall, and ſtandeth not in any outward dominion. John .xviii. And lyke wyſe all theſe prophetes do witneſſe in theſe chappters folowing. Eſa. iiii. ix. Jerem. xxiii. xxxii. Eſechi. xxxiiii. xxxvii. Mych. iiii. Therefore do we holde the doctryne of the carnal kyngdome of Chriſt to be a dyedfull error, and a great hereſye, yea we holde it to be an hereſye, of the Chyleaſtes, the which now agayne is rayſed amongeſt the of Wynſter, & hath bredded her out in other places, to the great ſlaunder and hinderaunce of the true goſpel of god. Forthermore yf any man take vpon him and preſume to be the promyſed Dauid or a kyng of Syon as John Layden at Wynſter hath done, hym do we holde for an antechriſte aboue all antichriſtes, yea boue the Romiſh Antechriſte. How dyedful ſo euer he hath ſlaundered god, and exalted hym ſelfe againſt the almighty god, and yet it is not com to ſuche an abhominacion, as to put hym ſelfe a kyng of Syon, or to take vpon hym to be a promyſed dauid: But in theſe dayes tyſe ſo many abhominable and preſumptuous ſpizite fulfylled with all maner of wyckednes, and ſathans pride, that take vpon them to robbe Jeſu Chriſte of his kingli ſcepter, and to take it vnto them ſelfes: wo be vnto all ſuche dyedful ſlaunders of the godly maieſty or powre. wo be alſo vnto the ſeduceres which go about with witchecraft wherwith they haue begyled many men. Wo be alſo vnto all them whyche do not ſeperate them ſelues fro thoſe antechriſtes and ſeducers, but yet do ſeke help or comforte of them, yea that leaue the verye Woſſen Jeſu Chriſt and deſire other goddes

• Of the Christian kyngdome.

to go afore them, vpon the shal fal that which
is spoken of by the prophete Jeremye: Lorde
they that do forsake the shalbe destroyed, and
they that turne from the shal be ashamed, and
their names shal be wyrtten in the earthe, for
they haue leaft the, the luyngge fountayne of
water. Beholde therfore wyll we by the grace
of God, abyde by oure spirituall kyngge Iesu
Christe, and pray hym that his kyngdome may
encrease in vs, yea that he wyll defende

vs from all euill and reserue vs
to his euerlastyng heauenly
kyngdome, to his gloze
and honoure for
euer. Amen.

¶ The weapons wherwyth a very
christian ought to fyght.

Seynge that the whole Gospell of oure
Saviour wytnesseth that the christian
must suffer, & in no wyse may reuenge the euil.
So that we thynke by the helpe of god, not to
turne from the holsome doctrine of our Lorde
Iesu Christ. For it is righte conuenient that a
seruaunt wyth his lordes comaundement, and
a disciple wyth his maysters doctrine to be con-
tented. What x. And here now may no sophisti-
cal cauillacions nor fonde ymaginations be al-
lowed, as though the wordes of Iesu Christe
shoulde now be at an ende. And seyng that
Christ sayth vnto his apostles: what I say vn-
to you, that do I saye vnto al, watche ye, hea-
uen and earth shal perishe, but my wordes shal
neuer perishe. Therefore do we holde them for
dreadful seducers and abominable heretykes,
that wyl presume to saye, that the doctrine of

Iesu

The weapons

Jesu Christ (as cōcernyng suffering) should be
at an ende, & that the christen shoulde no more
nede to suffer, but that they shoulde cast away
the weapons wher wth the apostles haue fought
as they: epistles rehearse, & put vpon them the
harnys of Dauid, yea that they shoulde de-
stroy the whole worlde wth the material sworde
and also take the worlde vnto them selues. ¶
What a blinde dreame is this, which is spronge
out of Sathā, & is cōtrary to the whole gospel
of our lorde Jesu Christ. ¶ What an iniquitie
is this of thē, that wyl with the chyldre of Is-
rael leaue the founteyne of lyuing wa-
ters, & drygge them selues pyttes the whych do
seme fayre, but they cā giue no water. ¶ What
a blindnes, yea what a folyshnes is it of them,
that for the sayinges of the prophetes, whych
they vnderstande not, wyl refuse & leaue the
mostehighest prophet, the onely begottē sonne
of god, & the euerlastyng veritie Jesu Christe
and do not dreade to exalte the olde testamente
aboue the new, & to set Moyses aboue Christ:
¶ God shal now the new testament auoyde for
the olde, & shal the preciousse bloud of the inno-
cent lambe Jesu Christ be cōtēd lesse then the
bloud of calves: ¶ Lorde how are these mē so
blynded that they with the styffenecked Isra-
elites do abhorre the lyuing breade of heauen,
and do desyre the flesh of Egypt, that is to say
they do refuse Jesu Christe the very breade of
heauen, & do hūger after mennes doctrine and
inuēted dremes, & after discepuable prophetes:
But we wyl by the grace of god abyde by our
lorde & maister Jesu Christ, & holde it vndeniz-
able, that no vncleane doctrine whiche myghte
be agaynst the gospel of our lorde Jesu Christ

of a true christian.

maye be broughte in or suffered, but he alone muste be allowed, for he is lord maister & Saviour, & besydes him is none other. In summa we know of none other veritie, nor of none other waye, of none other lyfe, but onely of Iesu Christe. John. xiiii. For thys cause yf there come any prophecies or visions that wil draw vs from this holsonie doctrine of Iesu Christ they muste be accursed. Furthermore how and wyth what weapons that the christian shall fyghte, doth Paule clearelye teache vs to the Ephelians in the xvjth Chapter wyth thele wordes: Stande therfore and your loynes girded about wyth the truth, hauyng on, the brest plate of rightuousenes, and shodde vpon your fete wyth the gospel of peace, that you maye be prepared, & ouer all thynges take holde of the shelde of fayth, wher wyth ye may quench the fyre vntes of the wyched, & take the helme of saluacion, and the twoorde of the spirite, whiche is the worde of God. And John sayth Al that is borne of god ouercometh the world. And thys is the victoie that ouercometh the worlde, euen our fayth. Who is it that ouercometh the weilde, but he that beleueth that Iesus is the sonne of God. Out of these wordes of John maye all ryght christians wel vnderstande that the victoie standeth in an vpryghte fayth, and not in anye carnall and outwarde weapon. And we do holde it wyth the Apostle John, and are also content wyth Paule, so that we wyl holde wyth them, all straunge doctrine whiche myght be contrary to the Gospel of Iesu Christe, for vnters ly accursed. Gala. i.

Of Matrymonye.

Of matrymonye we do hold now in the newe testament not after the wyl of Moyses nor after the ensampel of the patriarches, but as god instytuted it in paradyse, and as it was restituted agayne of Chryste, and brought agayn to the fyrst institucion, namely that Matrimony is a ioynynge togyther of .ii. persons, that is to say a man and a woman, after the wordes of the lord : They two shall be one fleshe . Genes. .ii. And for this cause hath Paule commaunded the byshoppes & deacons, every one of the to be a housband of one wyfe Out of the whiche texte muste nedes folowe, that no chrysten man may haue moze then one wife, or els had Paule robbed the byshoppes and deacons of theyr comon chrystian lybertye, yea he had tangled them in a snare, which is vnpossyble. i. Cor. .vi. so is it not to be fownde in any apostels wrytynge, that any Chrysten man in or after the apostels tymes hath bene Polygamus (that is to saye) hath had manye wyues. What þ the apostles haue not taught nor vsed, in theyr congregacyon, that shal not wee teache nor vse as an necessarye thinge to mans saluacyon . For els muste it folowe that the apostels had not knowen nor taught all the truely, which is against the words and promise of Iesu Chyrist, which promised to his apostels sayeng: when the conforter the holy ghooste shal come he shal teache you all the trueth . Ihon. xiiii. And Paul toke god to witness þ present day that he was pure from the bloud of al mē for he had kept nothing backe but had shewed them all the counsell of god, Acti. xx. Nowe is it well knowne that Paule taughte not that a Chrysten man shoulde haue many wyues, and
there

Of holy matrimony.

Therefore it is not the counsell or wyll of God: but muche more is the counsel and wyll of god, that a chystian shall haue but one wyfe. See ynge that all the newe Testament alway spea keth of one man and one wyfe, as appeareth by these chapters. Mathewe. xix. Marke. x. i. Timothe. iii. Titu. i. i. Corinth. vii. Ephe. v. And therefore can not we approue the Jewes Poligamians the whiche some haue begonne. But we holde vs after the ensample of Adam and Eue, and also in thys matter it is restituted agayne by Christe. Mathew. xix. Marke. x. we are also wel cōtented with Paule, which doth saye that for auoydng fornicacion euer y man shall haue his owne wyfe, and euer y woman her owne husbände Also that Matrimony is a ioyninge togyther of man and woman, after the worde of the Lorde: These two shall be one fleshe. Genesis. ii. Mathewe. xix. Marke. x. Ephesians. v.

¶ Thys is the confession of oure fayth, in the which we hope that nothyng shal be fōude but the pure trueth of the Gospell, yf so be that it be not iudged after mannes good thynkyng, but onely after the rule of thy Godlye worde. And notwithstandinge bycause that we wyll gyue no place vnto the sclaunderers, that of a presumptuous hygh mynded spiritie myghte sclaunder or rayse vpon vs, we are alwayes readye, and offer our selues, that yf any chysten man beyng learned in the scripture, can reprove vs wylh Goddes worde in anye thyng that shoulde saye vs of the trueth, to hym we shall and wyll alwayes gladly as disciples vnto thery maister gyue place, and gladly wyth all ioyfulnesse of the spiritie, receyue al
chyl

Of holy Matrimony.

christen doctrine of hym. Seynge that Peter a pynce of the Apostles muste suffer that he was rebuked of Paule, reason it is that we shoulde suffer to be rebuked, yf we throughe mannes ignorance were fallen in erreure, we that are poore seruautes of the Lorde, & skantly haue receyued one pounde, where as Peter had receyued syue, the whyche our vnderstandyng is no more to be lykened to the high apostles wisdom, then a gnat by a camell. And we know also that Solomon sayth: Be not wyse in thyne owne conceyte. And agayne: He that refuseth to be reformed, despiseth his owne soule, but he that submitteth hym selfe to correction is wyse. And for thys cause wyl we alwayes be diligent to heare, and with all mekenes submitte our selues vnto him, that coulde teach vs any doctrine, more agreable to the holy Scripture: But yf any man wyl condempne our fayth without the iudgement of Scripture & iudge it after the prouerbe: as the blinde iudgeth the colour, that muste & wyl we suffer for gods sake. Also yf any mā wil be our Pharao and treade vs downe bicause þ we be Illraeslites or sayne would be, in this wyl we also confort vs w the holy Scripture, hoping þ our heauely father shall haue mercy ouer vs, through Iesu Christ, & strength vs so w his holy goste, þ we shal not care for the dreadful sclaūder ouer our fayth. And we perceyuing þ byndnes of the comō people, & the great tyrāny of certē princes, so þ the comō people are so blinded in their memoiry, þ they cā not iudge the light frō darkenes nor the right frō vnrighuousnes or lyes frō the truth, yea they crye ouer Iesu that be shalbe crucified, and Barabas shalbe let go.

And

Of holy Matrymony .

And also dyuers prynces are so full of tyrāny that they do persecute the chrysten, and wythout any mercy put them to the moste greuous and cruell death, not remembryng that the innocent bloude of the ryghtuousse Abel cryeth for vengeance, agaynste the murderer Cain, vnto God in heauen. Neuerthelesse the scripture must be fulfilled, namely that all they that wyll lyue godly in Chryste Iesu, muste suffer persecucion. And chryst sayth to his apostels: Haue they persecuted me, they shall also persecute you. And therfore saith John in his epistle: Behold what loue the father hath shewed on vs, that we should be called his chylderne: Therfore the world doth not knowe you, because it knoweth not hym. With those and more other scriptures, maye wee comforte our selues, and especyallye wyth the wordes of Chryste, sayeng: Blessed are they that suffer persecucion for ryghtuousnes sake, for theyis is the kyngdom of heauen. Blessed are ye when men reuyle you and persecute you, and falsely say all maner euill sayenges agaynste you, for my names sake. Reioyse and be glad, for great is your reward in heauen. And we praye god our heauenlye father, thow our lorde Iesu Chryste, the which out of his vnmearurable mercye and grace, hath gyuen vs a cleare vpryght faith, that he kepe and reserue vs forth in this peryllous tyme, frome all false doctrynes of the mynisters of the hellish Sathan. And that we thow the Aungells coloure, which they often tymes haue vpon them, may not be perverted to leaue the tructh of god. And forthermore do wee praye vnto the lorde. that he wyll so strongly and fortifye vs with
hys

Of holy Matrimony.

his holy gooste, that we do not waxe weery of his
sufferynge. persecution for the ryghtuousnesse
sake: but that we maye be able to stande in all
dreadfull sclander, and tyrannous persecuti-
ons of the wycked Antechristes spirites,

yea and that we rather, yf it be neede

suffer thys bodely death, byding

in our fayth, then we shoulde

forake it, and dye eters

nally. Fro the which

eternal death the

Lorde God

preserue

al them that loue and seke hym

wyth all theyr hert throughe

Jesu Christe our Sau-
our. To whom be

laude, prayse,

honour, ma-

iestie, and

domi-

nion,

for euer.

Amen.



To the reader.

Nothing can be so plain, so manifest or open:
N but the caullour (who seeketh nothing els
but doubt) wil finde aboundaunce of matter
therin, to make the same, at the fyrste syght to
appeare harde, obscure and darke. In like ma-
ner, he the lyueynge of the faythfull beleauers
in Chiste neuer so Godly and agreable to the
truth, be it never so quiet, peaceable and ciuile:
yet wyl the aduersaries fynde matter ynough
to deface it so, that the simple people shal iudge
none other but that they be heretykes, & theyr
lyues, abominable, theyr sayinges & doynges
sediciouse, disquiet and sclauderouse. What
man can deuyse to wyte more Godlye then
Paule dyd to the Romaynes? And yet were
there some that sayed he woulde haue men to
synne, to the intente that the mercye of God
myght be the more abountaunt in the forgiue-
ynge of the same. Roma. iii. Who coulde leade
so godly a lyfe, in suche austeritie, and hard-
nesse as John the Baptiste dyd? And dyd not
the Jewe saye that he had a dyuell in hym?
To be bryefe, who coulde frequent the compa-
ny of synners and misleueynge people, wyth
so perfyte crample of lyueynge, haueynge so
great force to drawe them from theyr wicked-
nesse to folowe his example, as Christe dyd?
And dyd not the Pharisies repute hym to be
a frende and maynteyner of euill lyuers and
open sinners? Math. xi. The same schole mai-
ster that instructed these false detractours:
hath also, and doeth daylye, instructe oure pa-
pistes, in the same his documentes, and playne
lections. The deuill I saye, leaueth not hys
olde practyse, but kepeth his dearelye beloved
in hys wythall. Yf any man preache or wyte of
the

To the reader.


the iustification by fayeth, and doe therein declare the vnworthynesse of vs and our workes whych can deserue nothinge towarde our iustification: incōtinent they crye out vpon hym heretyke, he sayeth men shal be saued though they lyue neuer so vngodlye. Yf he speake any thyng concernynge the abuse of the ceremonies and sacramentes: what exclamacions do they make & howe do they repute hym to be a sacramentarye? Yf he speake anye thyng of Baptisme: declaring that neyther the holynes of the water, neyther of the oyle, can gyue the grace therein promised, and that the washinge in the founte auayleth not them that obserue not the profession they make there: howe detestable an anabaptiste shall he be compted? Of the supper of the Lorde, who can wyte or speake any thyng concernynge the abuse thereof, but he is charged wth the vtter deniall of the same? That thou therfore (christen reader), mayst so wythdrawe thy credyt fro these false reporters, that thou wylte but once thynke it possible that they maye beleeve these men, whom they cal men of the newe learnynge: I haue set forth this lyttle booke wherein thou mayste see what fayth they haue, that beare this euyl reporte. And that thou mayste thereby be prouoked fyrste to trye the spirites whether they be of God or not, and after to credyt them euens as thou shalte fynde them worthy. The prouerbe teacheth the, that it is not all golde that glyttereth, and we haue learned by experience, that it is not all Gospell that the priestes preacheth. Trye the golde therfore by the touthstone, & the priestes preachynge by the worde of God. Knowe the spirites, and knowe for certē

tentie

To the reader.

gentle that, that spirite is not of God: whyche
denieth that Christe is come in the fleshe. And
what other thyng is that, then to denye that
hys compynge in the fleshe is the sufficient and
onely satisfaction for oure synnes: Who so
euer he be therfore, that denieth vs to be frelye
redeamed by Christe wythout any part of our
desertes: the same denyeth Christe to be come
in the fleshe. If thou proue them therfore, once
to haue denyed on thys wyse that Christ came
in the fleshe: I besech þe, even for Christes sake:
to trye theyr reportes by the scripture or thou
credyt them. And the as thou syndest them
so take them. The Lorde open the eyes
of thyne herte that thou mayst se
the hydde and secretes ab-
ominacions.

Amen.

 Praye Christian reader that the worde
of the Lorde may haue free passage,
and that we may lyue a God
ly lyfe there after, that it
may be acceptable in
hys syght.

¶ 3 R 3 D.

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